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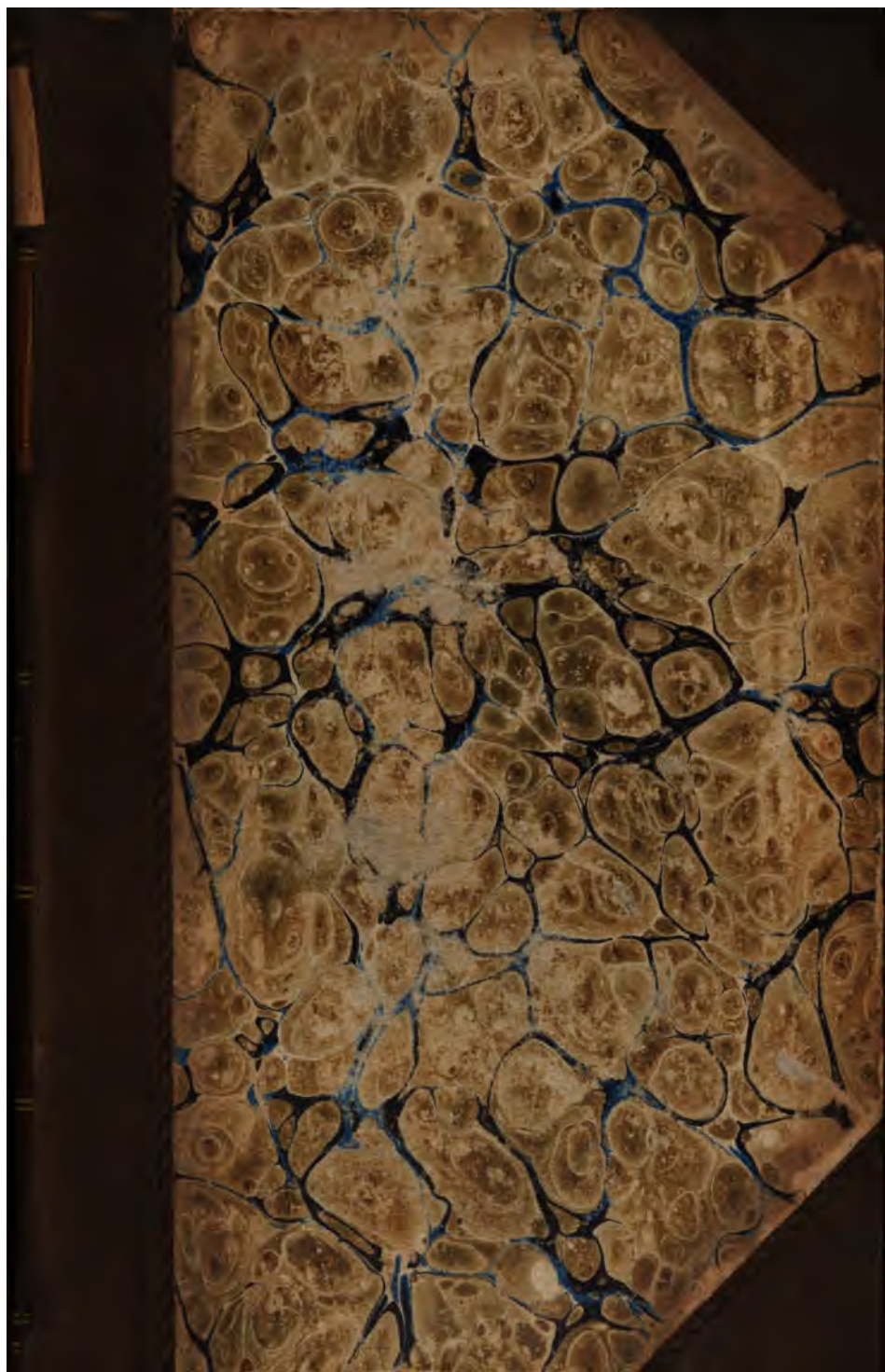
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27-137.







CONVERSION AND DEATH

OF

J. A. CADIOT.





AN

J. H. 1828.

50

AUTHENTIC NARRATIVE

OF THE

CONVERSION TO THE PROTESTANT FAITH,

AND OF

THE DEATH

OF

J. A. CADOT,

LATE VICAR OF GURAT AND VAUX, IN THE DEPARTMENT
OF CHARENTE, IN FRANCE.

*"La volonté de Dieu s'est accomplie en la mort des fideles; et leur
volonté est absorbée en Dieu."*

PASCAL.

Translated from the French,

LONDON:

JAMES NISBET, BERNERS STREET;

W. OLIPHANT, EDINBURGH; AND R. M. TIMS, DUBLIN.

MDCCCXXVII.

137.



INTRODUCTION.

THE following account has been translated from a French tract, which was published at Paris by a Minister of the Reformed Church, and strikingly exemplifies the triumph of Divine Grace over Popery and Infidelity.

It may, perhaps, be chargeable with a repetition of the same sentiments ; but as Anti-christianism is not confined to climate, language, or people, and is deeply rooted in human nature, while its influence in the present day is so contagious, it can scarcely be too frequently combated and exposed.

As pride is the cause of all our sin and misery, so it is the main-spring of Catholicism, which sets and keeps every wheel of the engine in motion. The aim of this religion seems to be, by adding work to work, and merit to merit, to scale heaven, like the giants

Church, for obtaining peace with God, and the salvation of the soul; and becoming more and more enlightened by the Scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Re-

formed Churches, which he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence heintended to have returned to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted: but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

Providence directed him to such a retreat;

for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instructions to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.

Oh! what a servant of Christ was the

subject of this narrative, the account of whose death will at once excite our admiration and sorrow ! What blessed and spiritual days were those which were passed in his company ! What love had he for the Saviour, and for the souls which Jesus has redeemed ! What love he displayed for Divine truth, with the knowledge of which the eternal interests and salvation of man are interwoven—the truth of the Gospel ; for which he had forsaken all, and for a witness to which he was ready, like the faithful martyrs, to sacrifice his life ! Oh, with what zeal would he have laboured in the work of the Lord for the conversion of souls, and advancement of the kingdom of Jesus ! Had his health permitted, he would have traversed seas and braved dangers without fear : he would have gone to the extremity of the earth, to preach the Gospel to every creature ; to search in all lands for those lost sheep which the good Shepherd would seek out, and gather in his arms. Even two or three days before his last illness, which confined him to his bed, and three weeks after hurried him to the grave, he expressed his

desire to go and preach the glad tidings of salvation in the Isle of France.

Before he went to Andusa, he addressed a pastoral letter to his parishioners, who bore the same affection for him which he bore for them. In bidding them farewell, and explaining to them his motives and reasons for retiring from them, he expressed to them his tender solicitude for the welfare of their immortal souls; repeated the advice which he had given them; and apprized them, with the most heartfelt concern, of the deep sense which he entertained of their spiritual danger, and urged on them their need of conversion to the Lord and Saviour Jesus Christ.

Several of these pastoral letters were forwarded to the church to which they were addressed. He had likewise composed a controversial treatise, which he had proposed to publish. His thoughts were often directed to his church, for which he felt so warm an affection; and while he was continually alarmed for the salvation of his parishioners, who were dear to him, and whose error and ignorance of the true way of salvation he lamented, he addressed two other pastoral

letters to them, during the interval of leisure which was allowed to him by his new occupation.

His life, however, is only very briefly laid before the reader in this narrative: and we proceed, therefore, to the scene of his death; which was that of a true and blessed disciple of Jesus; and was so edifying to those around him, that the account of it may tend to the glory of God, and may be instrumental to the conversion and sanctification of souls.—May the faith, joy, and hope, which were expressed by him in his last moments, be an encouragement to those who enjoy the privilege of being the people of the Lord, and who will shortly arrive at the close of their journey and trial in this world! And may those who are only Christians in name be persuaded to become so in earnest, by the renewal and the devotion of their heart to Christ!

The health of Cadiot continued to decline. He appeared, indeed, to amend after eight or ten days; but, notwithstanding medicine was constantly administered to him, his com-

plaint, which was seated in the chest and lungs, made rapid though silent progress ; till, on Thursday the 1st of July, its nature became evident. He suffered acute pain in the right side ; and, being confined to his bed, he could not raise himself without inconvenience. This state of suffering, with occasional variation, lasted for some days ; till at length his illness reached an alarming height. The physician now considered him in danger, and soon afterwards despaired of his case.

He was himself ignorant of his own state ; but, if he had any idea of danger, he thought, as we supposed at first, that it was only temporary, and that he should recover. His friends, however, amongst whom was M. M.—a minister of Christ, who was with him at the time—experienced considerable uneasiness, on perceiving that the prospect of a restoration to health drew his attention to the body, and to the means of recovery, while he was less anxious about the concerns of his soul. They were therefore desirous that he should be informed of his danger, and determined to acquaint him with it.

On the 8th of July, M. M. addressed him on his critical situation in these words:—
“ The affection which we entertain for you, and our desire to see you employed in the work of Jesus Christ in this world, would make us anxious for your recovery ; but we have reason for apprehending that our prayers will not be answered, for we can no longer conceal from you your extreme danger.” “ May the Lord,” he replied, “ be pleased to blot out my sins, and I am contented. I am in his hands, and all is right.” The same minister on that day used some expressions in his prayer which indicated to this sufferer that time would soon be exchanged by him for eternity. A few minutes afterwards he said, “ I am ill, and perceive that I shall die.”

Sometimes he flattered himself with the hope of recovery ; and from his state of restlessness during the remainder of the day, and from the questions which he put to the persons around him, it was evident that this thought engrossed his mind.

On Friday, the 9th of July, I went very early to his room. He had not slept, though

at ten o'clock in the evening he had taken some quieting medicine. The excessive heat of the night, together with his fever, had made him restless ; but at that moment he was tranquil, having no pain : he was, however, very weak, and had no disposition to sleep. He requested that I would pray with him ; and afterwards I felt myself called upon to fulfil a very painful duty to him, but one which was most important and sacred,—to acquaint him with the true state of the disorder with which the Lord had seen fit to afflict him.

“What do you think,” I said to him, “dear brother, of your disorder, and of its termination ?”

“I know not,” he answered : “for two or three months past I have had a presentiment that I should have an illness, a severe illness ; but I have no idea how it will terminate.”

“I think that you would wish us to express to you our fears—though I ought not to term them fears, if it be the will of the Lord to take you to himself.”

“Oh, yes! surely.”

"Well then," my dear brother, "we have fears, and we cannot disguise them; as the physician is of opinion that your disorder will be the means by which the Lord will put an end to your trial, and bring you to glory."

"Ah! what you say gives me much pleasure. Blessed be the Lord! May his will be done, and not mine! I bless him, if it please him that I should be removed from this world; and I should have blessed him likewise, if it had pleased him to prolong still my days here below."

"We should have rejoiced," I said to him, "to have lived on the same spot, united together by one bond of Christian love, and to have laboured in the same work in our different stations; but the Lord sees it fit to call you to heaven, where you will be happier than on earth."

"It is a very great mercy which he grants to me!—though I should have loved to have laboured more than I have done for his glory."

"The instruments for spreading his kingdom are not wanting to him," my dear bro-

ther ; “ and it is an act of mercy when he removes, at different times, some of these blessed labourers, to bestow on them infinitely greater blessings in paradise. Praise His Name; for it is his will to give you the crown, while he leaves me to carry on my warfare.”

“ This crown Jesus has purchased for me : and Jesus will strengthen you in your conflict, and crown you also.”

“ Your conflict,” my dear brother, “ is almost ended ; and you will end it, by the strength and grace of the Lord, in glory, where you will never more be exposed to the risk of losing the prize of the victory. ‘ Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead ; to an inheritance incorruptible, and undefiled, and that fadeth not away ; reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.’ ” 1 Pet. i. 3—5.

After a period of silence, during which

time he was offering up secret prayers, and engaged in meditations, he exclaimed, in an energetic tone of voice, "My father! oh, my father!" and desired to see M. M. one of the elders of the church, and a person who had manifested a deep interest in his state, and friendship for him. A holy joy was depicted in his face; and as no person was yet risen in the house, he was anxious to see a friend whom he could inform of the happiness which he experienced.

M. M. arrived shortly.

"I am going to leave this world!" he exclaimed in a hurried manner, on seeing him enter.

"What do you say? Your illness is not perhaps so dangerous as you imagine."

"Oh! it is not imagination, it is truth: I know it, I rejoice at it, and I bless the Lord for it!"

M. M. then administered Christian comfort to him; to which he listened with pleasure, and referred to the ground which the disciples of Jesus have for the hopes of a blessed immortality, and for dismissing the fear of death. "I know in whom I have be-

lieved," he said, in the fullest confidence of faith, and with strong emotions of love. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself; and mine eyes shall behold, and not another." Job xix. 25.

After a little repose, he again said, "I hope that the Lord will cause the waters of this Jordan to be dried up."

"Yes," I replied: "he has the same power in grace as in nature; and he will conduct you to a better Canaan than that which he destined for his ancient people: he will lead you to that which flows with milk and honey, and with every enjoyment."

"I hope so, and I bless my Saviour, who has given me such a hope."

S——, bringing him something to drink, perceived that he smiled: "How pleased you appear!"

"Yes," he answered, "I am on my bed of triumph. The hour of my deliverance will soon arrive."

Some minutes afterwards, while they were

assembled in prayer, he said to M. M., "Soon the Lord will take me from this prison of clay to himself."

"You do not repent," this minister said to him, "of having borne witness to the truth of the Gospel?"

"I only repent," he said, with emphasis, "of having been so faithless a servant, and for having so little promoted its glory," and expressed his trust in the mercy of God through Christ.

Without being interrogated, he uttered occasionally some expressions, which evidenced that he was a child of God, who was hastening to the conclusion of his mortal career. "What a change will take place in me," he remarked, "by the passage from time into eternity! How insignificant and miserable appear the good things of this world! what are its riches, what are its honours!—I think that I see the enemies of the Gospel clap their hands at my death: they will laugh, particularly the clergy.—Well," he added, in an energetic accent, "let them laugh: they know not what they do.—What a conflict! Satan shews me my

sins, to make me despair of salvation. He would conquer; but he shall be conquered: my Saviour will be triumphant."

M. M., who had just entered, on hearing these last words, remarked, "Satan is always deceived in his attempts on the children of God; for, in shewing us our sins, he excites us to approach closer to the cross of Jesus Christ, who has expiated them by his death." He then again expressed the firmness of his hope in the merits of the Saviour, and the joy which he experienced;—and he wished to acquaint his parents with the near approach of his death. I offered to write to his father; but he said, "I believe that I can write to him myself—Yes, I will write to him;" and, sitting up in his bed, he wrote the following letter.

" Andusa, 9th July, 1824.

" My dear Parents,

" It is from my bed of pain that I write to you these few words. I think that the Lord intends shortly to call me to himself for ever; but if such be his will, I submit to it with pleasure, and it is now the

only thing which I desire. I die in peace and joy, having accomplished what has been near my heart for many years. I die free from all the superstitions of the Romish Church. I have been much persecuted ; but may God shew mercy to my persecutors. I pity them from the bottom of my heart, for they are all in the thickest darkness ; and you, my dear parents, who survive me, what will you do ? Think of your soul ; of that precious soul which has been redeemed with the price of the blood of Jesus. Attend to the entreaty which your son makes to you, when he is about to be removed from this world. Think, I say, of your soul. Resign yourselves into the arms of Jesus, and quit all the vain ceremonies of the Romish Church.——My strength fails me.——If I recover from this sickness, I will write to you at length ; but expect rather to receive the intelligence of my death, which I await with great joy. I love you all—my dear sister, her husband, and my niece,—and remain, my dear and kind parents,

“ Your very affectionate son,

“ J. A. CADIOT.”

His pupil, A. N., approached his bed ; whom he addressed with emotion and tenderness. " My dear child, you will soon be deprived of your instructor ; but recollect the advice which I have often given to you, and which I again give you now : Be wise ; obey your parents, and love the Lord."—His feelings prevented him from continuing ; and the child, who had begun to weep at the first word, possessing great sensibility and affection for his tutor, now shed so many tears that it was necessary to withdraw him from so painful a scene.

A. G. having entered, and inquired after his health, he answered, " Well, well ; for I am drawing near to eternity. I beseech the Lord to give me grace to appear before him with my robe washed in the blood of the Lamb."

" If we have such a desire, we may be assured of salvation."

" Yes, yes ; and I shall gain the victory."

" The Lord strengthen you."

" Amen, Amen."

A moment afterwards several other Christian friends came near to his bed ; and,

stretching out his hand, he said, "Adieu ! I am going to be separated from you ; but I hope that we shall meet again in the heavenly Jerusalem."

C. B. entered ; and, on asking "How are you?" he said, "Very ill."

"May the Lord strengthen you."

"Oh, yes! he will do it: he does do it."

"Trust in the Saviour."

"I have always put my trust in him; but I feel my need of it at this moment more than ever."

He then asked to be assisted; that he might sit up in his bed. Some persons observing by his look that he wished to speak with them, they all drew near, and he thus addressed them:—"I perceive that my departure is at hand, and I wish to tell you what are the feelings which influence me at this moment. I have quitted a religion which is full of errors and superstitions. I have embraced the Reformed, voluntarily, with a knowledge and conviction of its truth. I make this declaration in my last moments. I die in the peace of my

Saviour, and I only regret that I have so often offended him. If he should restore me to life, I promise to labour for his glory and to publish his great mercy towards me. I beseech you, who will survive me, to cherish an increased zeal in the service of the Lord.—I forgive from my heart all my enemies; all those who have persecuted me; and I would wish to tell them so myself. I wish that they were all here!” and he repeated, with an energetic accent, “I wish that they were all here! It was my desire to preach the Gospel to the ends of the earth; but since it has not been the will of the Lord, may his will be done. I am assured that I shall be with the Lord Jesus; for I have the internal witness of it.”

After a moment's silence, he said, “I am very weak.”

S—— replied, “As your bodily strength diminishes, may the strength of your soul increase.” He made a sign with his head, but was unable to answer.

Shortly afterwards he observed, “The Lord Jesus had not a place where to lay his head; but I have a bed. Soon this house of

clay will be dissolved, and my soul will fly to the arms of its Saviour."

On the same day, when his face was covered with moisture, he said to the person who wiped it for him, "These are tears; but in the kingdom whither I go, there will be none."

On the 10th, before day-break, he prayed in private, with a low voice, "O Lord, have compassion on me, and receive my soul in thy hands;" and some other words he uttered, which I could not hear. "I feel that I shall soon be set free."

"There remains one conflict for you to endure, but that will be the last."

"I hope that the Lord will strengthen me."

"He strengthens us as we have need; and he will conduct you through the trial with glory. This last combat will be succeeded with a triumph. May the Lord prepare for you the crown of glory, the crown of life and immortality, which is unmerited."

"I merit nothing; but it is my Saviour who merits it for me. It is he, indeed, who has sustained the conflict, and gained

the victory. He has conquered Satan. He has destroyed death, and the reign of death. Yes, he has destroyed it; and when we have passed through our trial in union with him, we shall never die; but we shall pass from death, and enter into life.— Oh! how compassionate is my Saviour, and how inexpressible is his love! All my blood could not redeem me from one of my sins; but there needed other blood than our's, and the blood of an infinite value. It is for me—for myself, that Jesus has shed it; and it is for my sins, for he had no sin.”

“Now you have none, for he has blotted them all out.”

N——, who was in the country, having come very early to see him, and to assist in taking blood from him, inquired tenderly after him. “Well,” he replied; “I am well—I am happy! I have no pain; but my life will soon be ended.”

“Take courage,” said this person to him, being quite overpowered; “perhaps this may be nothing.”

“Oh! I take courage, and I enjoy the peace of God.”

"Our dear brother Cadiot," said I, "does not fear death. He does not wish to remove it from him; for he knows that a Christian ought not to dread it, and that one of the redeemed of Jesus ought to go and see him with joy."

"Yes, thanks be to God, who has given us the victory by Jesus Christ, I shall go to the arms of my Saviour and my God."

That day he spoke less than he had done previously; but it would be tedious to mention every remark which he made under the influence of the Spirit of Jesus, with whom he held communion.

"Are you happy?" said a young Christian to him, who saw him smile. "Yes," he replied, with a voice and look which denoted the joy with which his heart was filled. On referring to the heavenly Canaan, he thus expressed himself:—"Here I know not how to sing the praises of the Lord, but there I shall know how to sing them."

One circumstance should be noticed: that, from the moment when he was apprised of his approaching death, the Christian's peace

and joy were the most strikingly exemplified in him, and became increasingly so till his dissolution. He had experienced much restlessness and anxiety, while he was occupied with his own complaint, and with the means of his recovery ; but from that time he was in a totally different state of mind and heart. The serenity of the children of God, and the anticipated blessedness of the elect in heaven, were conspicuous in him.

We often prayed with him according to his own request, and still more frequently he prayed alone. Once he exclaimed, with great emotion, "O God ! may my soul flee to Thee ! give to it the crown of life ! I forgive all my enemies. O Jesus, I love thee with all my heart ; and I desire to be with thee. Thou hearest those who love thee ; hear me, Lord ! I call on thee upon this bed of sickness. May my soul flee to thine arms ! "

We all met together again in the evening, when he had raised himself a little, and we conversed on our eternal interests, and on the love and merits of our Saviour, who pur-

chased salvation for us, and prepares for us in heaven unspeakable joys.

M. M. asked him this question : " Yesterday you shed tears : will you say what was the cause ? "

" Yes ; it was the sense of my sins. Oh ! what an unbeliever have I been ! How many times have I offended my Saviour, and sinned wilfully against my God ! "

" You uttered with pain the expression, Oh my father ! "

" I was then thinking of him ; of my poor parents ; and I wept at the idea of the gross darkness in which they are buried. "

" Do you still sustain a conflict ? "

" Yes ; Satan continues to set my sins before my eyes, to drive me to despair, and make me believe that they are too many to be pardoned ; but I have imposed silence on him in the name of Jesus Christ. I know that the blood of Christ blots out all the sins of those who believe in him ; nor can the greatness or number of sins outweigh the merit of the blood of Jesus. Yes, ' This is a true saying, ' affirms St. Paul, that ' Christ Jesus is come into the world to save sinners,

of whom I am chief;' and St. John also states, that 'the blood of Jesus Christ cleanses us from all sin.' Satan has suggested to me that I have need of an auricular confession; but I put this impostor, this father of lies, to silence."

"Luther, the blessed Luther, was tried with a similar temptation in such a situation as yours; and he also imposed silence on the tempter, and put him to flight. Thus is the promise of the Gospel fulfilled; 'Submit yourselves to God: resist the devil, and he will flee from you.' (James iv. 7.) Certainly we ought to confess our sins; but to God, whose ears are always open to our supplication; to Christ, who can and who will pardon us."

He then stated, that for two or three days past he had wished to partake of the holy Sacrament. "Well then," I said to him, "it shall be administered to you. You would have done well to have mentioned it sooner; but, if it pleases the Lord, it shall be administered to you to-morrow."

"Yes," he replied, "to-morrow. That will give me joy, and that will be a blessing to me."

In the night of Sunday the 11th he said,
“ I suffer much.”

S—— said to him, “ You are not discouraged ? ”

“ No, I have no fear.”

“ When you are in suffering, you must look to Jesus ascending Mount Calvary, bearing his cross, and then dying upon it. That will give you fortitude in bearing your sufferings.”

“ Oh yes ! what do I suffer, in comparison to what he suffered ? ”

Very early in the morning I asked him whether, notwithstanding his sufferings,—for he then felt internal pain,—and notwithstanding his agitation of mind in consequence, his soul was able to hold communion with the Lord. “ Oh yes ! ” he answered ; “ it is always ready to hold communion with him. My soul has no pain, but is in peace.”

I told him to bless the Lord on that account, and to ask of him in prayer fresh grace : to which advice he was, as usual, very willing to listen.

"Your adversary, Satan," I then said to him, "has ceased to assault you, and he keeps himself at a distance from you?"

"Yes, at a distance; and he leaves me in a state of quiet, for he has nothing in me. He must submit to Jesus; for Jesus is my Shepherd, and no one shall pluck me out of his hands."

"Yes, dear brother, 'He is the good Shepherd, who has laid down his life for his sheep. No man hath taken it from him; he hath laid it down of himself. He had the power to lay it down, and the power to take it again. His sheep hear his voice: he knows them, and they follow him. He giveth unto them eternal life: they shall never perish, neither shall any man pluck them out of his hand. My Father which gave them me,' he has declared, 'is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.' (John x.) Thus he is faithful and just, as he is all-mighty, to keep the charge which is committed to him."

"My body," he said, "is a prey to disease."

"Does any thing of a spiritual nature disturb you?"

"No, nothing; for I have entrusted all to the Lord, and he has given me his peace.—Nothing else is wanting; for one thing, Jesus has told us, is needful; and he has made me choose that good part, which shall not be taken away. I know not what will become of my poor body; but, Lord Jesus, receive my soul, for thou hast given it to me. Receive it into thy hands. Oh, my Lord, come! my Lord, come, as thou hast promised!"

"What pain! pray for me," he exclaimed in the morning; and when the prayer was finished, he repeated, "Amen."

"How are you, dear brother?" said some person near him: "you seem to be very weak and oppressed, as regards your body, but happy in your soul. May the Lord continue to carry on his work in you! for he is about to set you free. Have you any internal pain?"

"Yes, much."

"May the Lord always support you! Do you place all your trust in him?"

"Yes, entirely."

"He will deliver you; and Jesus, who is your hope, will be your portion for ever."

M. N. having just come to see him, asked him how he felt.

"I am on my death-bed."

"That, perhaps, may not be the case: you must trust in God."

"I place my firm trust in God; but I expect my dissolution. At the commencement of my illness I did not believe it; I had no idea of it; but now——"

Perceiving then that I was holding a Testament, which I was reading in a very low voice; "Read," he said; "read me a little." After reading the 1st chapter of the First Epistle to the Thessalonians, I inquired if it fatigued him. He replied in the negative, and desired me to proceed: I continued therefore to read to the end of the 4th chapter.

On one occasion, during the day, he exclaimed, with a holy joy, "How happy I am! There is no person in the world happier than myself. Kings are not so happy. I have neither gold nor silver; but

I have that fine gold, which Jesus gives to his people, and which no one shall take from them."

In the evening we were all prepared for the sacrament, which he had expressed his desire to receive. He had hitherto joined with us in the celebration of our festivals with much humility, piety, and joy. We were all assembled in his room, and he was risen. We prayed; and, after reading the 14th chapter of the Gospel of St. John, which he pointed out himself; and, after an exhortation, of which the affectionate and consolatory words of the Saviour in this chapter were the subject; and having again prayed, we administered the Lord's Supper to all persons who were present,—the members of the consistory, and laymen, and to our sick friend, who needed that his faith and hope should be quickened, by partaking of those external signs of the sufferings and death of the Saviour. We concluded with thanksgiving and with family worship, which was so edifying and affecting—so calculated to awaken the conscience, and to gladden those humble souls who know and feel their

sins ; to strengthen their faith ; to dispel the illusions and vanities of the world ; to make us feel the necessity of repentance, of conversion, and resignation of the heart to Christ, the God of mercies ; and our need, without delay, of spending the remainder of life in that state of readiness in which we would wish to be, when, like the dying man before our eyes, we must be summoned to appear before God.

M. M. twice prayed near his bed during the night ; and on the morning of the 12th he observed, at day-break, "Here is another day : let us pray ;" and the prayers and praises of all who were present then ascended to the Throne of Grace.

After having been enabled to take a little sleep, he said, "Since the Lord grants me the privilege of seeing another day, may I bless him for it, and glorify him ; and may it sanctify me for my trial ;" and he then prayed himself : "O Lord, make me to feel the presence of thy Spirit ! O Lord, leave me not in this distress ;" and he uttered other expressions with warmth, which

were not distinctly heard, or have escaped the memory.

After raising himself a little in his bed, he desired me to read the Gospel to him. I resumed the 15th chapter of St. John, which I was reading on the preceding evening. We paused at several verses, making observations on the necessity and blessedness of being united to the Lord; on his love and gracious promises—promises which are of infinite importance and infinite worth. On the words “Abide in me, and I will abide in you,” “Do you not perceive,” I said, interrupting the reading for a moment, “that this exhortation and promise are applicable to you? that you are in him, and he in you?”

“Oh yes; it is indeed my experience; it is what constitutes my joy, my assurance, and my happiness.”

“For myself,” I rejoined, “I feel, by his grace, that nothing can separate me from him; that I desire to love him, to be united to him; and that I would submit to any torment rather than lose my love for him, which has its seat in the heart.”

“ Oh ! it is thus also that I feel ; and this feeling, this love, this mutual and intimate union—for he loves us, on his part, as tenderly, and much more tenderly, more largely, more perfectly, than we love him—is it not a proof, an internal demonstration, of our election ; of his having chosen us by his grace, to give unto us eternal life ? ”

“ Yes, dear brother, he gives also the assurance of it in the heart. He gives us a testimony of our salvation, and that he is willing to save us. This kind Saviour dwelling in us, and we in him, bears witness with our spirit by his own Spirit—by the Spirit of adoption ; the Spirit of God, which he gives us—that we are the children of God, heirs of God, and joint-heirs with Christ. ‘ As my Father hath loved me, I also have loved you : continue ye in my love.’ (John xv. 9.) ”

“ What love this kind Saviour has manifested towards us ! ” he exclaimed. “ Oh ! what happiness to dwell in his love ! ”

The other passage, “ Ye are my friends, if ye do whatsoever I command you,” led us to converse on the extent of the obedience which Jesus demands of his disciples ; of the entire

devotion which he requires of them ; of the renunciation of every thing, if necessary, to follow him.

“ Oh ! ” he exclaimed again, with eagerness, “ who can know him, and prefer the world before him ? Who can calculate, and hesitate to abandon all, to sacrifice all with pleasure, to follow so kind a Master ? ”

To some persons, who had come to visit him, he said, “ I rejoice in the Lord on account of my suffering. I rejoice much, because I know that I am going where I shall shortly rejoice with great joy, in the mansion of my God. It will be far better to be removed from this world, than to remain here.”

“ If we are assured,” said some Christian friend who was listening to him, “ that we shall receive the crown of life which Jesus has purchased for his elect, we ought to be truly happy.”

“ What a blessing,” he said, “ if he is willing to crown me on the entrance of my spiritual journey, when I have scarcely begun my warfare ! for there are some who have struggled long, and whom he leaves still in a state of trial ; but the Lord knows all things,

and is acquainted with the wants of every individual. Certainly he has manifested towards me the greatest mercy, because I have so often offended him. I have never made a right use of his grace; but, on the contrary, I have done evil for the sake of evil. Oh! how I regret it, Lord!—But I have no more time. O Lord, thy goodness alone can supply my unworthiness. Oh! what a blessing, that thou hast granted to me this mercy; that thou hast not cast me into hell; that thou hast preserved me from death, when I had not yet made my peace with thee! I know now all thy mercies: I bless thee for them, and shall bless thee for them for ever in Christ.—Yes, it is Christ who must be blessed. It is in him, in him alone—But when we are in him, we are the beloved of the Father, reconciled to the Father by him.—O Jesus, come! come quickly! for I am ready to depart. My soul is desirous of fleeing to thee, O my Saviour! How happy should I be, if I were in thy bosom—with thee—to sing thy mercies eternally!—The man who has health, honours, and riches, is not so happy as that man who is with the Lord. No! surely;

for of what advantage will they be to him ? A little sooner or later he must leave all his wealth, his pleasures, his honours, and his health ; but he who loves the Lord, is saved in hope, and saved for ever."

On the 13th, in the middle of the day, he observed to M. G., who had desired to visit him, " We must all expect sickness and death. This is a gate through which we must all pass ; but we must pass it resting upon the arms and merits of the Saviour. We all need grace and mercy, and without Christ we should be all lost. This is my source of joy, that I am going to my God—not with my own merits, with my own works—for I reject my works, and I have no merits. My works are bad, all bad ; and I beseech the Lord that he will not remember them. I beseech him to wash them, and to make them white, in the blood of Jesus. I hope that he will pardon them, and that he will clothe my soul with the robe of the merits of the Lamb. I have this hope. I put my trust in his promise, and I believe the word which Jesus has spoken, ' He that believeth in me hath

everlasting life.' (John vi. 47.) This is no empty expression ; for the earth can and shall pass away, but not one iota of the word of the Lord shall pass away without having its accomplishment. What I believe and feel, I wish that all men believed ; yes, I wish that all my fellow-creatures, all poor sinners, experienced what I experience,—the joy and peace which the Saviour has made me to taste."

In the evening he remarked, with reference to his sufferings, "These are trials, these are crosses. We must bear our cross, and follow Jesus. The Lord works in us, and then gives us the reward, the crown of life ; and thus crowns his own gifts. For there is nothing good in us ; nothing good, but the fruits of his grace,—regeneration, peace, and the assurance that we are the children of God ; the Holy Spirit bearing witness in our hearts, and leading us to cry Abba, Father. We are no longer condemned slaves, and children of wrath ; but we have a Saviour ; and if Christ is in us, we are born again and sanctified. Christ is not an inactive Being, but he lives from everlasting to everlasting : he exerts his power on our souls :

he saves sinners; and whosoever has not him for his Saviour, is lost. Oh! what a mercy has he granted to us; and how can we, who know him, refuse to publish these things on the house-tops, and invite poor sinners to Jesus?"

On the 14th, about five o'clock in the morning, he was so debilitated that we thought, and he thought also, that he was going to expire. "Farewell, my friends!" he said to us who were near his bed: "I perceive that my departure is at hand."

"Well, dear brother," I said to him, "you are going to the bosom of the Lord."

"Oh, yes! I hope so!"

Then, with our eyes lifted up to heaven, we prayed.

"You will shortly be in the arms of the Saviour, and you will enter into glory; into the heavenly life, and into the possession of life eternal."

M. M., coming in at this moment, said to him, "Blessed are the dead who die in the Lord! yea, saith the Spirit; for they cease

from their labours, and their works do follow them." (Rev. xiv. 13.)

"Yes, they are blessed," he answered.

M. M. prayed ; and then put these questions to him : "Is not your soul, dear brother, in peace?"

"Yes, my soul is at ease, and it enjoys the peace of God."

"Does it not taste a joy which those, who are not reconciled to God, do not know, when they are obliged to quit this world?"

"My soul experiences a joy and sweet peace, which Jesus alone can give to sinners. Now my sins do not appear before me to disquiet me. Oh ! how great would be my misery, if I had not known the Saviour ! All my sins would rise up before me, and I should have no Saviour : but it is not so ; for I have a Saviour, and my Saviour has delivered me from my sins : he has blotted them out by his blood : he has spoiled me of the filthy garments of my sins, and of my own righteousness, and has clothed me with the white robe of his merits. Oh ! how happy I am, to know Jesus, and to be united

to him by faith as my Saviour!—Yes, he is my Saviour! I believe it, I know it! and I have the witness of it in my heart by the Holy Spirit. Oh! how great is my joy! I am going to him, and shall soon be in his arms.—Oh, my friends, follow all of you the Lord. Draw near to Jesus, and walk in his light. While it is day, work the work which God has given you to do; and make haste, for the night cometh when no man can work. How miserable should I be, if I had waited till now to become acquainted with the Saviour, and to come to him! The shadows of night would have closed on me, and I should have been destitute of a Saviour.”

M. M., who had entered to take leave of this dear brother, having spoken a few words of Christian consolation to him, asked if he should pray once more with him before he went away; and, with his countenance raised to the Throne of Mercy, he implored again, with the most fervent and tender affection, the presence and grace of the Lord. Then, with much emotion of heart, and with a soul rejoicing in Him who is the resurrection and the life, he took his hand to bid him adieu,

and said, "It is probable, dear brother, that I shall see you no more in this world."

"It is possible; but, at all events, we have the prospect of meeting again in that abode where there is no separation."

M. M. then embraced him; and, after a moment's silence, he addressed M. M. in these words, looking at him stedfastly, and at the same time sorrowfully—which was occasioned by reflecting on the misery and hardened condition of mankind:—"Go, dear brother; preach the Gospel boldly, though the times be unfavourable. Plant Christ in the soul: and may he reign there! May the Lord be with you! May he enable you to preach his Gospel with faithfulness and zeal! May he give efficacy to his word, that souls may be led to Christ, and that thus there may be communion between God and the creature!"

"I thank you," replied M. M. "for the prayers which you have just offered up for me; and may God be pleased to answer them! May he be pleased to realize every desire of your soul for the salvation of sinners, and for the glory of his Name."

Then, embracing him again, for the last time, they took an affectionate leave of each other.

During a state of debility, which continued for two hours, and which gave us reason to think that he was near death, he raised his soul to God, and, with a strong and distinct voice, which surprised us, offered up the following prayer:—"Lord, behold thy servant, and deal with him according to thy will. He commits his poor soul into thine hands. To whom should I go, but unto thee? for thou hast the words of eternal life. O Lord, receive my soul, and make it happy. Oh, yes! thou wilt receive it; for thou bearest witness to it by thy Holy Spirit; and thou art willing to make it happy. O Jesus! what joy is it to know thee, to follow thee, to hope in thee, and to be redeemed by thy blood! How great a mercy hast thou granted to me, in illuminating me by thy word! Oh! how happy I am! and I am going where I shall be happy! but, O Lord, be pleased to enlighten my family. How I pity my dear parents! Shew them thy truth, O Lord. May they likewise be

enlightened by thee! May they no longer remain in darkness, and in ignorance of thy word; but may they remove from them whatever may lead them astray from thee! Jesus, may they know that there is no other Saviour besides thee! May thy Spirit open their eyes; and may he guide them to thine arms, that they may be saved!—O Lord, I commend to thy care this house, where I have been welcomed, where I have found friends, where I am about to die, and which I am about to leave, that I may go to thee. May this house be blessed; and may every member of it be blessed! From the least to the greatest, may they know thee, love thee, serve thee, follow thee! Jesus, may thy work be carried on more and more in each of them; and may not one of them be living in a state of separation from thee; for out of thee is darkness and death!—May all other persons, who now surround my bed of suffering, be also blessed. Yes, may these dear friends be all blessed, and may they all be saved!”

On seeing T—— again, he said, “I am very ill, and the Lord gives me a warning of

my departure. May he be blessed, a thousand times blessed !”

About half an hour afterwards, having recovered from his extreme weakness, he observed to the physician, “If the Lord be pleased to bless your exertions, he can do it ; but, if it be not his will to render them efficacious, his will be done ! I am ready to resign myself to his holy will.”

“It is not in a blind manner,” I remarked, “that M. Cadiot submits to the will of the Lord.”

“Oh, no,” he replied ; “it is by an enlightened faith, relying on Jesus Christ, who is the Saviour of the world, and the Rock of ages.”

“M. Cadiot,” I added, “would wish that all persons, who are called to quit this world, had the same hope which he enjoys.”

“Yes, I wish it,” he answered ; “I wish it, with all my heart.”

Every day, and more than once in the same day, he read some portion of the Holy Scriptures. His soul was continually thirsting after the Divine nourishment, which he always received with joy. We read likewise

to him sometimes a chapter from the book called the "Imitation of Jesus Christ"—that invaluable work, which contains such edifying, holy, and consolatory matter;—or some hymns, which were also consolatory, suited to his case, and chosen from a selection, a new edition of which has lately been published at Geneva, called "Psalms, Hymns, and Spiritual Songs, for the Use of Christian Congregations."

"The words are excellent and Christian," he remarked, after I had finished one of the hymns.—"It is indeed in the bosom of God, in the bosom of Jesus, and in his grace and love, that repose is to be found," he added, turning himself towards those who were near his bed. "It is there that I seek for it, and find it. Oh! the misery—the misery—the misery of those who refuse submission to that word of the Saviour, 'He that believeth in me hath everlasting life;' and who, having despised the Saviour, the merciful Saviour, seek elsewhere the means of salvation, in their own works, or in the merits of creatures like themselves! Oh, the misery of those persons! They know not

what they do. Oh ! I desire myself no other Saviour but Jesus : I seek for no means of salvation out of him ; neither in my own works, nor in my good conduct, nor in any other merits, except those of Jesus. I wish for none except his, and I wish for no other Saviour except him."

At the moment when I was entering the room, he said, "There we shall sing the praises of him to whom alone blessings and praises belong. When we are in health, we imagine that the things of this world can make us happy ; but how different an opinion we form, when we are lying on a bed of pain ! Oh ! how one then perceives that the happiness of worldlings is false, and that they deceive themselves ! What is their delusive pleasure—even of those who are the most happy—compared with the blessings which Jesus reserves for his people in heaven, and the bliss which he destines for them ! For myself, I regard all the things of this world as filth and misery, if I can go to Christ. Christ is every thing for me, and he is my Saviour. Without him I should be lost ; but now he fills my soul

with joy, and gives me the assurance that he has made my peace with the Heavenly Father; and that through him, with him, and in him, I shall be eternally blessed."

On the 15th, after having read the Bible, and two or three of the hymns above referred to, which gave him joy, he desired that one might be sung to him, and S—— therefore sung, in a low voice, one which particularly pleased him.

In the afternoon a woman, who had heard in the town of the joy which M. Cadiot experienced on his death-bed, and of the pious observations which he had made, came to his house, with the desire of visiting, as she expressed it, this excellent gentleman, who had been a Romish Priest, and who wished afterwards to become a Reformed Minister; whom she had heard preach in our church (where he had officiated three or four times), and whose preaching she admired. She said, that there were many who wept on mentioning the near approach of his death, and on reading his Pastoral Letter; of which she desired herself to have a copy, for the benefit of

her neighbours and acquaintance, though she could not read herself.

We brought her into the sick chamber. She expressed at first the pity which she felt on seeing so young a person lying on the bed of sickness and death ; and, with the view of giving him comfort, she mentioned the virtue which he had practised, and which she imagined was the present cause of his assurance.

“Oh, I should be very miserable,” he said to her, “if I must appear before God with my virtue ; for I have not practised virtue, but I have committed many faults and sins. What would become of me, if my own righteousness must be my title to the heavenly inheritance ; for I should then have no part in it, but I should be rejected, and the gate of heaven would be closed to me. I should be found to be a sinner, and not virtuous ; deserving of condemnation and death—for death is the wages of sin—and not deserving of paradise. Alas ! how miserable is our virtue ! what a deceitful ground of our hopes ! for all our virtue is nothing worth. I wish not for mine, but I

cast it from me. I wish for none of my merits; but I cast them all far away, and desire the merits of Jesus; and none except his—no virtue except his. ‘What is man, that thou art mindful of him; and the son of man, that thou visitest him?’ (Psalm viii. 4.) We are all stained with sin; all full of sin; all guilty of many transgressions; and we have all need of a Saviour. It is to him that I fly, and his bosom and merits are my refuge.”

Being then very much exhausted with the effort which he had made to speak, he was obliged to take some repose.

When this woman was retiring, he took leave of her with these words, “May the Lord bless you! May he be pleased to enlighten you, and to adorn you with every gift of grace!”

Some other persons came to visit him later in the day, and I entered at the moment when he was thus concluding his conversation with them: “We dread the devil no longer.”

“No,” replied G., one of these Christian individuals, “because our Lord has var-

quished him. He has dragged this cruel enemy at his triumphal chariot."

At another time, referring to the peace which the Lord had given him, "The world," he said, "cannot give it, nor can take it away. It is not lost, even amidst the most terrible persecutions, or the greatest sufferings."

In the evening, he observed to some persons of the house, one of whom acted the part of a mother to him, "I leave you with much joy, being assured that you are in the faith and love of the Saviour. May this faith be increased more and more in your souls; and may it bring forth fruit there! Never lose sight of the Saviour, for it is in him alone that true joys are to be found. Bear in mind that happiness is not to be found in the things of this world. Though we are insignificant creatures, our aims are high, and it is in Jesus alone that they can be realized."

On the 16th he observed, in the morning, "The hour of my deliverance I perceive to be at hand. I perceive the coming of my Saviour.—Yes, come, Jesus! come!" he

repeated, in a voice which seemed to proceed from his inmost soul—"come, and receive my soul into thine arms! May it soon flee to thy bosom! Lord, I love thee, and desire to be with thee. Come, to bear me away; come, Lord Jesus, come quickly!—Oh! what blessedness for my soul!—O Lord, hear these last words, the last perhaps which my mouth shall utter. Look with compassion on my family, and rescue them from their miserable condition. May they be awakened! May they be converted to thee! May they be saved! Bless all my relations! Bless my father and mother! Bless them all! Bless my friends! Bless all who call on thy name! Bless all who now surround me! 'Grace, mercy, and peace be with them, from God our Father, and Jesus Christ our Lord.' (1 Tim. i. 2.) Amen, amen! a thousand times amen."

He then exclaimed, "This is the moment of conflict."

"Well," said I, "let us pray to God to sustain you in the conflict, and to give you the victory."

"Yes, let us pray," he replied.

After prayer he said, "These are unavoidable evils, and these are crosses. This body must be cast off, that our soul may be immediately clothed with a new body, which will have no pain, and which will never perish. Yes, it must be so. I am transporting myself in imagination to the bank of a stream, whose water is clear and fresh, and there I assuage my thirst."

"Is it for the refreshment of your body that you transport yourself in imagination to the bank of this stream, or for the refreshment of your soul?"

"Ah! my soul is refreshed, and it will be refreshed eternally, in the bosom of its Saviour, and in the fountains and rivers of eternal pleasures. O how happy should I be, if I could depart to-day! Lord, if it be thy good pleasure, grant me this mercy."

He thus also addressed T——: "Ah! I wish that my departure might take place to-day; or, if it be another day, may the will of the Lord in all things be done!—May the Lord strengthen you in the faith! May he strengthen you, that you may persevere to the last, and be faithful to him!—Ah! if

I could find the fountain of living water, then I should have no more thirst."

"But you have found it," said T——.

"Yes, my soul has found it; and there it satisfies its thirst."

To the persons who had risen to prepare something for him, "Are you going away?" he said.

"No, we love you too well to be absent from you, for you teach us how we may die happily."

"Go to Jesus, for he will teach you better than I. It is he who has taught me; and he is a good Master."

Having wished to rise for a short time in the afternoon, he was sitting covered with a blanket. "Soon," he remarked, "I shall be clothed with the garments of the household of Jesus, and with the robe of fine linen which shall be for ever white and pure. My removal from this world will give me joy, and I wish that it may take place immediately."

"What is the reason of your feeling this desire?"

"I have more than one reason; but the

chief is, to depart and be with Christ ; for it is then that I shall sin no more. Alas ! I have so often committed sin, and so often offend the Lord while I am in this body, that it gives me great joy to think that I shall sin no more, when I shall be in the bosom of my Saviour and my God, who will make me everlastingly holy and happy."

"Do you not think that it may be the pain which you feel, which makes you anxious to quit this earth?"

"No, it is not the pain ; for I am quite ready to bear my cross so long as it is the will of the Lord ; but it is my desire to be with him, and the love which I experience for him. By Divine grace, trials and sufferings detach us from this earth, that we may approach nearer to him, in shewing us more clearly the worthlessness of the things of this world, and our need of God : so that by this means the Lord leads us to love him more ; and it is by rejoicing in this love that we feel in sickness the desire of our removal, to be with the Lord. A person who is ignorant of salvation, in acute sufferings may experience the desire of being released from life,

that he may be released from his miseries ; while sin, and the father of lies, conceal from him the Divine judgments and eternal punishment. Yes ; he who is without God in this world, without Christ, without a Saviour, may desire death, which he regards as a milder evil than his sufferings, or as the last of his evils ; being hardened in regard to the future : but it is not thus with the Christian. I fear not death, and consider it as nothing in itself, but as the entrance for my soul into a blessed eternity, and as the passage from this world into the paradise of my God."

He had often repeated the same sentiment ; and on returning to his bed, he observed, to those around him, "I wish to spend every day in conversing with my friends on the bliss of the life to come, but I suffer pain in the chest. If, therefore, I cannot speak to them so long as I could wish, on a subject of such vast importance, may the Lord give me grace to make them sensible of the happiness of lying at the feet of the Saviour ! Yes ; you will be truly happy, when you know, by the witness of the Holy

Spirit, that you are no longer strangers and bastards, but true children of the Lord, redeemed of Jesus, who has given us the right of calling God 'our Father.' Without redemption we could not so call him, for there would be enmity between him and us; but by Jesus Christ we have made our peace with God, and we have obtained the privilege of being called 'children of God.' Oh! how much is contained in the expression of being called a child of God! It is his will that we should really put our confidence in him. He calls us his 'children,' his 'sons' and his 'daughters,' his 'people,' to teach us that he is indeed our Father, our God; ready to love us, and to give us every thing necessary, whether for the body or soul, for this life and for eternity.—O my God and Saviour, thou art my hope, and the sole object of my love. If my removal hence be delayed, I am with thee here, and I cast myself on the arms of thy mercy.—Oh! let us all love the Saviour; let us cast ourselves at his feet; let us seek to be healed by him of our spiritual leprosy; and we shall hear those sweet words, 'According to thy faith be it done

unto thee:’ ‘I will; be thou clean.’—O Lord God Almighty! if thou afflictest me, it is because it is for my profit to suffer, to be tried; and because thou wouldest deliver my soul. Oh! when shall I enter into thine abode of glory! when shall it be permitted to me to enter the heavenly Jerusalem, to contemplate thy face there, and to be satisfied with thine image! O Lord, my soul breathes after thee! ‘As the hart panteth after the water-brooks, so panteth my soul after thee, O God’ (Psalm xlii. 1); and it seems to quench its thirst in the fountains of living waters, which spring up unto everlasting life.”

“I perceive the signs of my departure,” he said, after pausing for a moment, “in this pain which I feel; but may the Lord be blessed.”

“May the Lord be with us; particularly with our sick brother, whom he would make a partaker of his glory and blessedness in heaven,” observed G.

I then wrote down the following conversation, as it took place.—

C. “My strength is going, for I feel myself becoming weaker.”

G. "Though you become weaker in body, you are not weaker in faith."

C. "Oh no; not in faith; in which, by the grace of the Lord, I make progress. I perceive that my hour approaches, and I long now to quit this world. May the Lord remove me, to be with him in the mansions of eternal blessedness!"

G. "May God grant to us all this mercy! Yes, in heaven happiness is perfect; but it is not to be found on earth, for here we are all depraved. May God give us grace to be one day in heaven, seated at table with Abraham, Isaac, and Jacob!"

C. "Amen."

G. "If we live with him here, we shall dwell everlastingly with him, in the happy abode of his glory."

C. "We must pass through death to go to the Prince of Life."

G. "It is thus that he entered himself into glory."

C. "O Lord, be my support!"

G. "He will be so, because you put your trust in him, and he is faithful to fulfil his promises."

C. "Faithful and just. I hope that he will finish the work which he has begun. I have a firm hope, because his glory is the foundation of my hope."

G. "Well, your hope will not be deceived."

C. "Oh! my stay is on the Rock of ages. I shall be happy, to be with my God.—I feel that my sight is beginning to fail me."

G. "If you see not with your bodily eyes, you can see with the eye of faith. Like you, I see not well with my bodily eyes, but I have a spiritual sight. My bodily sight would have led me to a precipice, but my spiritual sight has led me to Jesus. Now I pray to him, I seek him, I love him; and I experience that in him alone the peace of the soul is to be found."

C. "It is very true, that we are in a state of perfect tranquillity when we know him as our Saviour, and when we believe in him."

G. "This is what the Psalmist states in Psalm xci."

C. "Shortly I shall join the chorus of angels, there to sing the praises of the Lord, and there to contemplate the face of Christ, who blots out my sins. Oh! I shall praise

thee, Lord, and I shall bless thee; for thou hast been moved with great compassion towards me; and my debt, which was immense, thou hast paid. What have I done, Lord, that thou shouldest draw me to thyself? I have done nothing, and merited nothing, except wrath; but thy mercy is come to my relief. Thou sawest me lying in my blood: thou hast removed the filthy garments of my sins, of my own righteousness; and thou hast clothed me with a white robe; with a robe of fine linen, pure and shining. Thus thou hast reconciled me to my Father, and obtained the right of entrance for me into thy presence, where I shall be satisfied with the pleasures which are at thy right hand for evermore; and where thou wilt be the object of my everlasting thanksgiving. O Jesus, thy grace is so free, boundless, and unspeakable!"

One of the servants, who had brought him something, he exhorted to love the Saviour, and to be united to him. "There is only one source of pleasure, which is in Jesus, who has shed his blood for us; and

giving himself for us—And when did he give himself for us? It was not when we loved him, but when we were plunged in the mire of sin.—I am going to leave this earth, and I long to depart and be with Christ.”

He remarked soon afterwards to N. and S., regarding them with a look of affection, and with a lively feeling of gratitude towards them, “How difficult a thing it is to die!” appearing rather as if he referred to the trouble which he gave, than to the pain which he suffered—and then, pressing their hand, he said to them, “How much trouble I give you! but I hope that you do it with pleasure.”

“Yes, dear brother, it is with the same pleasure that we attend on you as if you were our own child, our own brother,” they replied, struggling to suppress their emotion and their tears. “The trouble would be nothing, if we could anticipate that our care and attentions would be blessed with success.”

He thanked them feelingly, and resigned himself to the will of the Lord in regard to the issue of his sickness.

On the night of the 17th he prayed frequently. "O my God, my Lord, and my King," he exclaimed, before day-break, "be with me in this moment of trial, whom thou hast chosen from eternity. O Lord my God, my Saviour! I will praise thee, I will bless thee, and I will sing thy great mercies towards me."

It would render this publication too extensive to record all that he uttered in prayer, or in conversation. Once, in the middle of the night, after deep thought, he exclaimed, "Depart from me, Satan! in the name of the Lord Jesus, I command thee;" and he was then quiet, and disposed to sleep.

"What o'clock is it?" he asked me in the morning.

"Six o'clock."

"How long the days are! but we shall not find those of eternity too long. Oh no; because they will not be evil, nor will there be any mixture of evil with good; but here our days are evil, every thing is evil; and we have nothing good but what is given to us from above.—I am in pain: O my

God, alleviate my trial! Nevertheless, accomplish thine own will; and I adore thy hand which sends it."

"Have you any internal pain?"

"I feel spasms, which are my last struggles."

"By these struggles Jesus achieves the deliverance and victory of your soul, and prepares you for the prize which he has merited for you on the cross. Glorious triumph! by which he strengthens us to gain the victory, and obtain the crown."

A woman, named Perier, having come to see him, asked after his health. "Ah! in body I am very ill; but I am very well in my soul, thanks be to God. I think that I shall shortly die. How are you yourself?"

"Well, sir."

"And how is your soul?"

"Well, sir, I believe."

"Do you love the Lord Jesus? Do you know that you must love him to be saved?"

"He is indeed our only refuge."

"Yes, he is our only refuge; and it is in him that we find true happiness, and true

consolation. There is nothing so delightful to my soul, as to love the Lord Jesus. I feel the great value of this merciful Saviour; I feel all that he has done for me; and am filled with joy: and I desire nothing so fervently as to flee to him, that I may be with him for ever. Ah! yes; we must love him; and I love him with all my soul, though now I see him not; but shortly I shall see him face to face, and I shall love him yet more.—We meet with some persons in this world who say to us, that they are not more wicked than others. Ah! this is not the rule which we must follow; but we must follow Jesus, and we must be created anew in his image.”

“There are many indeed,” I said, with reference to the remark which he had just made, “who have a foolish and rash confidence, arising from a comparison between themselves and the corrupt multitude. There are many, who are forgetful of their souls and of their sins, and who live as if they had no sins; and as if they had no Saviour.”

“Yes, alas! but the night approaches, and surprises them; and it is then that they

acknowledge their folly, which they regarded as wisdom; and it is then that they view the world in its true character: but the moments are flown, the day of grace is gone by, and they descend to the tomb, and into the abyss of woe, whence there is no return.—Oh! how frightful is it, especially when we reflect that Jesus now invites them to come, and take refuge in his arms!—Oh! do not forget that you have a soul to save; ‘for what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’ (Mark viii. 36, 37.) It is the most precious of your treasures; preserve it: and in order to preserve it, commit it to the hands of Jesus. Seek communion with him, and believe that he is come to save sinners. ‘Whosoever believeth in me shall not be ashamed;’ and ‘These things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name’ (John xx. 31).—Ah! how I wish for the moment of my departure!”

“It is right to submit to the will of the

Lord," said S—— to him ; for he has power over life and death which he exercises according to his good pleasure."

" Yes, he will do as seemeth him good. I should now despair, had I not the sweet trust that Jesus has pardoned all my sins, and the Scriptures tell me that Jesus has expiated them. We must believe in the Son of God, which is our only salvation. I have had trouble in this life, but I have found a refuge in God. He has drawn me to him in a very remarkable manner ; he has made me acquainted with my sins, and has instructed me by his word, which is truth. I have had many difficulties to overcome, in disentangling myself from the false doctrines and superstitions of the church in which I was born. I was obliged to quit a vocation which would have retained me in its absurdities : but the Lord disposed me to make every sacrifice, from love to him ; and I had no ease till I had forsaken all to follow him—to seek in him the salvation, which sinners cannot find except in him ; except in the merits of the Saviour, and not in their own righteousness ;

in their own satisfaction for their sins, in their pretended merits—nor in the merits, equally vain, of creatures like themselves.”

M. V. came to see him, who did not conceive it possible that any one could die with joy. “Here is M. V.,” said S——, “who does not understand how a person can have any joy in the view of death.”

“The person who is without hope,” he replied, “cannot die with joy. It is not because I was unhappy in this world that I am glad to leave it; but if I die with joy, it is because I perceive at the end of my journey a good which is infinitely greater, and I am assured of it. It is for this same good that I have forsaken all—a vocation which held out to me a prospect of rank among my countrymen, reputation in the world, and certain emolument;—and it is for this same good that I have quitted my own family. I would not have left them, if I had not been persuaded that I could not save my soul without making these sacrifices.”

“Yes,” said M. V.; “but there are many persons who believe that their souls will be

saved while they have the full enjoyment of this world."

"Yes; they are in error."

"Then there are many who are in error; and, to be saved, we must renounce all, as you have done."

"The circumstances attending my case must be regarded; for had I been placed among friends of a different character, I should have cherished my religious sentiments without appearing to be so much separated from the world.—I forgive my enemies; and I have borne suffering with cheerfulness, from love to the Lord. I do not say that in all which I have forsaken there is nothing desirable; but I know that there is one thing better, infinitely better, than all that is in the world; and it is the hope of obtaining this infinite blessing which has led me to sacrifice all, and which is the reason that I now leave this world with joy."

In the afternoon he asked me to read to him the 5th chapter of the Gospel of St. John. When it was finished, he said, "What a subject for reflection is this chapter! The pool of Bethesda is the image of grace; and

it is not one by one that sinners may go there, but by thousands; and as many as resort thither, from all parts of the earth, shall be healed. In the poor impotent man, who creeps to the waters, I recognise my poor soul. Before I became acquainted with Jesus, I could not reach the bath."

"You felt, indeed, that you were sick, but you made a fruitless effort to obtain the remedy. Was it in your own strength, and in making use of human means, that you sought this pool?"

"Yes, my dear brother; I trusted in my own strength, or I asked assistance of my fellow-creatures; but there was no one who could carry me to the pool, where I could not creep myself. I did not consider that my disease—my sins, my corrupt nature—deprived me of all strength; and that I was a paralytic, a dead man. Now the dead cannot raise themselves, with the exception of the Prince of Life; but there is only one who is the Prince of Life—no, there is only one Jesus."

"Jesus then found you when you were struggling in the bondage of sin?"

“Yes, he found me, and demanded of me, whether I was willing to be healed. Ah! what a poor blind creature was I! He had at other times often asked me the question, if I was willing to be healed—and it was he indeed who had put the question to my heart—but I did not then listen to his voice; and I remained long without listening to it, till at last it penetrated my soul; and as soon as I answered him, he healed me, and gave me new life.—Go to the Prince of Life,” he then said to those around him; “seek your life in Jesus, and pray him to have compassion on you. Tell him that your souls are sick, and beseech him to heal you. Oh! how happy should we be, if we were always engaged about our salvation: but we allow ourselves to be seduced by the vanities and deceits of this world, which is not our rest. It is a wilderness, through which we must pass in our way to the heavenly Canaan; and this wilderness is only a place of trial. We are travellers here, as the Israelites were in that through which the Lord caused them to pass, and in which

he tried them. Oh, if the Lord would yet permit me to remain here, I would be more faithful to him. In what a school have I been ! I would sin no more against him. But if it be his will to remove me, let those who remain learn to redeem the time ; as I would myself redeem it, if I should still remain here. Let them serve the Lord, and draw near to him with all their soul ; and let it not be with the lips only, but in truth. May they know that the Eternal tries the heart and the reins, and that all hypocrisy is an abomination to him ! ‘ Work out your own salvation with fear and trembling,’ but with confidence and courage. Never lose sight of Jesus Christ, the brilliant Morning-Star, who is your guide ; and may he be the object of all your thoughts, of all your love, and of all your desires !——Oh ! yes ; I love Jesus with all my heart, and I feel that I shall only be happy when I shall be in his bosom.”

In the evening we read some other portions of the Gospel. He requested that I would read to him several chapters in succession ;

observing, that it did not fatigue him, and that his heart always was cheered, and filled with a holy and delightful joy, in hearing the New Testament. A hymn likewise, which he selected, was sung to him, agreeably to his wish ; and so ready was he at all times to celebrate the free grace of the Lord, that he would himself join in this sacred exercise with his faltering voice, notwithstanding the oppression of his chest, and the general weakness of his frame. Oh ! how affecting was it, to see him, who was about to quit this earth, forgetful of his suffering while he was absorbed in contemplating the Saviour, and the enjoyments of heaven ! How affecting was it, to hear him sing of love and victory, the fruits of the victory of his God, into whose bosom he transported himself by faith from the brink of the tomb, in anticipation of the happy moment when his soul should be set free, when his faith should be changed into sight, and his hope into fruition !

The same evening he desired that I would read to him some pages of "The Truth, Excellence, and Utility of the Holy Scriptures"—a work which had just arrived from

Toulouse, and which excited in him a peculiar-interest. The author of it was a faithful servant of Christ, M. C., an English layman, one of the Christian friends whom he most loved: and, as a sequel to this book, he had lately translated the little work by the same author, called, "The Order in which the Holy Scriptures may be most profitably read."

He was now disposed to impart his dying thoughts to his parishioners, whose salvation was always near his heart; and he was doubting whether he should address them or his parents, to whom he wished to write more at large than he had done on the day when he was informed that his illness would be fatal. After a little hesitation, he decided on writing first to his parishioners, and dictated to me the following words.

" 17th July, 1824.

" From my Death-bed.

" My beloved Parishioners,

" It is at this moment that I feel myself called upon with more earnestness to make an urgent appeal to your consciences,

and to ask you, whether you are sensible that your present state is exactly such as that in which you would wish to be at the moment when death will sever the ties which bind your soul to this mortal body? I have often experienced, that in health we are not always serious on subjects which are most serious; and we neglect 'the one thing needful,' in comparison of which all other things are nothing,—I mean, the need, the pressing necessity, of fleeing to the mercy of God through the grace which is in Christ Jesus. I am at this moment on my death-bed. I have experienced great anxiety on your behalf, and I tremble when I reflect on the present condition of your souls. I therefore endeavour, with my remaining strength, to prevent so great an evil as that of your eternal condemnation, by warning you, perhaps for the last time, that there is no salvation except in Jesus Christ; and to seek it elsewhere is a delusion, which will not fail to precipitate into the gulf of eternal misery those who suffer themselves to be led by its treacherous light. Time still is yours, my

dear friends. Arouse yourselves from the sleep of death, in which you have so long slumbered ; look around you ; and you will perceive, that, if you have been preserved up to the present day, it is merely from the boundless compassion of God ; and that, if he had not sustained you by his mercy, you would have been long ago plunged into hell. Well, then, since you perceive the danger from which he has delivered you, lose not the favourable opportunity which he grants to you—an opportunity of grace, of mercy, and of peace——”

After these words he paused, and said to me, “ I am fatigued ;” and he reserved for another occasion, if the Lord might be pleased yet to grant him more strength and time, what he wished further to dictate : but his death was approaching ; the day was come to a close ; and the next day, being Sunday, I was unable, from the public duties of my ministry, to remain long enough in his company to avail myself of those intervals in which he might have felt disposed

to resume his last letter to his parishioners, to give them his last advice, and bid them his last adieu.

On Sunday the 18th, before morning, he observed, "This is a day of rest; and if the Lord should be pleased that this should be the day of my rest, it would be a blessed thing for my soul."

"Yes," I said, "dear brother, it is a new day granted by the Lord, a new day of grace."

"All our days are days of grace," he replied; "all our hours, and all our moments, are hours and moments of mercy; and if we are not converted, we are infidels. It is indeed only at the moment of our conversion to the Lord that we comply with the influences of his grace and his love."

On leaving him to go to church, I said to him, "We will pray for you, as we did on Sunday last; and to the prayer of the faithful I will again recommend you to-day."

"Yes, pray for me, and I will pray for you."

On my return, I said to him, "You are in the hands of him who raised—"

"Lazarus," he added.

"—Who raised Lazarus," I rejoined; "and who raised himself on that day, the remembrance of which should be preserved to the end of time. You are in the hands of the Prince of Life. He will give you life, if he thinks fit to give it to you, whether it be that of the mortal body, which he is still able to preserve—"

"—Or that of the soul," he added.

"—And also," I rejoined, "that of the body after death, but of a glorified and immortal body."

"Yes, that all this will take place is my hope. This vile body must be destroyed, that it may be raised glorified and incorruptible, and that the source and elements of sin, which are in it, may be destroyed. 'This corruptible,' says St. Paul, 'must put on incorruption, and this mortal must put on immortality.' In its present state, our body could have no place in heaven, and could not enjoy immortality—corruption cannot inherit incorruption; no mortal, immortality.

Our body, by the resurrection, must be renewed, as well as the soul. Then there will be no more sin in us ; no seeds of death either in the body or the soul ; but we shall live, and be perfectly and eternally holy."

G——, who had just entered the room, said to him, "May the Lord be with you by his Spirit of light and grace!"

C. "Amen."

G. "Well, my dear brother, how are you to-day ? how is your bodily health ?"

C. "Very bad ; but, thanks to the Lord that my soul is well."

G. "You know, better than myself, that the intention of God in afflicting us is to humble us, and to make us everlastingly happy ; for the Apostle St. Paul tells us, that 'through much tribulation we must enter into the kingdom of heaven.'"

C. "Yes, my brother ; and I already taste this blessedness, by faith in the gracious promises which the Lord Jesus has made to us in his holy word."

G. "The Lord our God has granted to you a great mercy ; for he has made you a par-

taker of the first resurrection, and the second death has no more power over you."

C. "That is very true; for he has raised me spiritually, when I was dead in trespasses and sins. By an act of his mercy he has shed his quickening Spirit on my heart; he has regenerated it; and it is now warmed with love for him."

G. "As you have followed your Divine Saviour in the regeneration, and in that new life to which he has called you, be assured that you shall follow him one day to the heavenly Jerusalem; and since you have confessed his holy name upon earth before men, he will confess you also before his Father and the holy angels who are in heaven."

C. "Amen! may the Lord grant me this mercy!"

G. "May it be so; and may it please him to grant it to us all, that we may one day dwell in his eternal mansions!"

The cough, which at times had given him uneasiness, was now increased.

G. "You appear to be much oppressed."

C. "Yes, I am greatly oppressed."

G. "May the Lord strengthen you, in preparing you for your departure! Be of good courage; for you are going soon to rest from all your labours in the shade of the Tree of life, which is in the midst of the paradise of God. May the Lord Jesus, who is himself this Tree, extend his arms from on high to receive you! May our Lord and Saviour shed on you his most precious and heavenly benedictions; and may he give you his Spirit to enlighten and strengthen you! Amen!"

After remaining for some time in a state of stupor, rather than sleep; on hearing that there were several persons in the next room, who were come to visit him, he desired that they might enter. "Go to Jesus," he said, affectionately, and with that unction of the Holy Spirit which he constantly manifested, and with that love of Christ, and love of souls, which more and more influenced his heart. "Go, sit at the feet of Jesus, to hear his word, and take refuge in his arms; for there you, who will perhaps survive me, may all find comfort."

"Yes," some one said; "we would go to Jesus."

"Go to him; for he will clothe you with the garments of salvation, and will wash your soul in his blood."

"He alone can make it white," said another.

"Yes, he alone can cleanse it with his blood. Let us hope in him; let us trust in him; and let us resign ourselves into his hands. I have committed my body to him; and to him I commit my soul, that it may live for ever. I shall be happy, I shall be happy" (he said a second time, with an expression of joy and trust), "in quitting this world; but if it be for the advancement of his kingdom, if he condescends to grant, and if it be his will for the benefit of souls, that I should here remain, I do not reject life. Here I am, Lord; I am thy servant: be mindful of me, in thy grace and mercy: be with me; grant me thy strength; for of myself I am weakness itself, but 'I can do all things through Christ who strengtheneth me.' For this cause I glorify thee, O Jesus, and call upon thee, that thy strength may

be made perfect in my weakness. Oh ! if I am destined yet to labour in any part of the Lord's vineyard, I will endeavour to labour in it with diligence, fidelity, and love; but for this I need his grace continually to encourage me, and to enable me to be faithful. —You remain in this world, but I must take my departure. Be careful, then, to improve the time which his mercy grants to you: seek the things which relate to your salvation, and the knowledge of Jesus, who has obtained for you the remission of sins. Take refuge in his arms, with confidence, humility, and love, and he will not suffer you to fall. He invites the weary to come unto him; to apply to him for pardon, for deliverance from their sins, and for the life and peace of their souls."

When I returned from the evening service, I found his bed surrounded by a number of persons, both residing in the town and from the country, who requested to see this excellent and faithful servant of his Divine Master. I wrote down the following remarks as he uttered them.

"I converse with difficulty; but my desire, my great desire, is, that all who hear me may

experience in their souls the need, which I experience, of drawing nearer to Jesus. O my friends, whoever you may be, I conjure you to remember that there is only one thing needful; and this is, to obtain salvation: but to obtain salvation you must go to Jesus, who invites sinners to go to him. ‘Come unto me, all ye that labour and are heavy laden and I will give you rest’ (Matt. xi. 28). Yes, you must go to Jesus: and though you are young, the Lord makes no distinction, but calls upon young, as well as old, to give an account of their deeds before him. ‘Behold, now is the accepted time; behold, now is the day of salvation’ (2 Cor. vi. 2). ‘To-day, if ye will hear his voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness’ (Heb. iii. 7, 8). ‘Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me’ (Rev. iii. 20). Here is the sweetest assurance which the Lord has given us,—that of the union subsisting between the Christian and God. May the vanities of the world have no more charms with you! Jesus

will allow of no division of the affections, but he will have your hearts without division; for he will have no rivals; and he will not have Belial as his companion. You must, then, renounce the devil or Christ; and to renounce the devil, you must renounce yourselves."

At night he raised his soul occasionally to the Lord, and he was heard to utter this expression of fervent piety and filial confidence:—"My God, I am thy child; and I commit myself into thy hands, for thou wilt protect me."

On the 19th, towards midnight, he wished to converse with me on the design and use of afflictions and death. "It is in order to try us, to purify us, and to deliver us," he said, "that the Lord makes us submit to all these things."

"Assuredly," I answered. "He would try our faith, our patience, and our love. He would purify our soul and body, as the gold or silver is purified in the furnace; and he would mortify our lusts."

"Yes," he rejoined; "his object is to

destroy the old man, and the remainder of sin which is in our flesh ; and to release our spirit from the dominion of sin ; and that the new man may live and grow in us, ' till we come unto a perfect man, unto the measure of the stature of the fulness of Christ' (Ephes. iv. 13). ' Though our outward man perish, yet the inward man is renewed day by day' (2 Cor. iv. 16)."

After having joined in prayer, we were desirous that he should take some repose, if it should have pleased the Lord ; but during the remainder of the night he could get no sleep, for his complaint was more troublesome than it had hitherto been. His spiritual tranquillity, however, never failed him ; and the only bodily rest that awaited him was the grave. The final struggle between life and death commenced. The gates of eternal life, of the heavenly abode of the righteous, and the unspeakable bliss which is reserved for them, were about to be revealed to his soul, which was renewed by the Spirit, and redeemed by the blood of Jesus. For a moment he seemed to enjoy a little bodily ease, and to be inclined to sleep ; when

suddenly he began to pray; and never during his illness, or while he was in health, was he heard to pray with so much fervour and solemnity. He commenced with these words: "Thou Day-spring from on high, brilliant Star of the Morning, arise and illumine me!" The persons who heard his prayer, and who were struck with astonishment, regretted that they had not retained the strong expressions which he used. They could only recollect that he had referred to "the blood of Jesus, that speaketh better things than that of Abel." (Heb. xii. 24.) "The blood of Abel and the Prophets," he said, "cried justice, vengeance, punishment; but that of Jesus, the Mediator of the new covenant, cried grace, mercy, and peace to poor sinners;" and again, "How much thou hast done for me! Hear me, for thou hearest me always." He then prayed for bodily ease; but added, as usual, "Thy will be done;" and again, "May thy Spirit bear witness with my spirit that I am one of thy redeemed, thine elect." He finished with the Lord's Prayer; and when he pronounced the words, "May thy king-

dom come," he exclaimed, with a powerful voice, "Yes, yes! may it come in me!"

Sometimes during the night, while he prayed in spirit, he would use these exclamations: "O Satan, depart from me!—O my Saviour, I am a miserable sinner, a poor criminal: but Jesus is my Saviour.—I can find no rest at night. Ah, Jesus! have compassion on me!"

In the morning he prayed often, but in a low and feeble voice. I heard him at one time use these words: "He has been pleased to prolong my trial, and to give me no sleep; may his name be blessed! Oh! it is certainly to purify my soul and my affections that thou doest this, as it is revealed in thy word. O Lord, thy ways are wonderful."

"You cannot sleep?" I said, on perceiving that he had been seeking quiet; "but you enjoy a spiritual quiet in the bosom of the Saviour, and you slumber in his arms."

"Yes," he said, "such is my hope."

When he asked for some fresh water to drink, I said to him, "Soon you will satisfy your thirst at the fountain of living waters."

“Oh yes! those are excellent waters. These here below only refresh the body, but those of heaven—those which flow from Jesus, the fountain of living waters, springing up unto everlasting life—will for ever satisfy the soul.”

“Yes; Jesus has declared, ‘If any man thirst, let him come unto me and drink’ (John vii. 37).”

At length he drew near to his last hour. We were all on our knees near his bed, and we did not think that he could hear our prayers; but when I uttered, “Lord Jesus, come, and receive his soul into thy bosom,” he repeated the word, “come!” and when I said, “Amen; yes, Amen;” he repeated likewise, “Amen!” A little while afterwards we again prayed, having no idea that he could still hear us; but when I again said, “Amen,” his eyes, which were half open, were raised to Heaven.

These two words were the last which passed his dying lips; the last which evidenced his faith, his hope, and his love to the Lord; and his eyes, which were lifted

to heaven, gave the last indications of life. Quickly, indeed, the Lord transported from time to eternity, transplanted from earth to paradise, and received into his bosom, that immortal soul, which was his own gift, and which he had redeemed with the price of his own blood. This dear brother, this pious and blessed follower of Jesus, fell asleep with the sweetest peace in the arms of his Saviour. His last moments were perfectly calm, and nothing denoted a feeling of pain. After his death a smile remained visible on his countenance.

He died at half past eight o'clock in the morning of Monday the 19th of July, 1824, aged nearly twenty-seven years.





